1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

Shortly before a burial takes place severel young men from the reduction dig a grave in the local cemetery. On such occasions a reservation functions as a group of kin. There are no professional gravediggers, and those who volunteer their services are subjected to no tabus. The Araucanians prefer spacious cemeteries, completely enclosed and entered through a single gate which can be locked (see Pl. X, Fig. 2). Orientation is generally to the west, and members of both sexes may be buried side by side, but one section is usually set apart for children. Mention was made of burial plots reserved for the use of groups of relatives, but the nature of such groups could not be ascertained.[18] A variety of grave types may be found in a single cemetery. For instance, at Malalche, near Cautinche, there were four kinds of graves within one enclosure. They were: old style, with the body encased in two halves of a thick tree trunk; a newer kind, in which the corpse rests in a coffin and the plot is enclosed by a small picket fence; children's graves, marked only with small individual crosses; and the grave of a *machi*, distinguished by her *rewe* set at its foot and also marked with a large wooden cross and surrounded by a picket fence (Pl. X, Fig. 1).

A corpse may be conveyed to the cemetery in an oxcart, but more often it is likely to be carried on a sort of stretcher borne by men. There is a convention that when a body is being thus carried it must not be set down between the house and the place of burial. Should it happen to touch the ground en route, a cross must be erected to mark the spot.[19] Since much drunkenness prevails at funerals, it is said that some corpses are repeatedly tumbled to earth. Housse stated that mounted men charge ahead as if to induce a spirit to follow them and, con-

[18] Cf. Cooper (1946, p. 735), who said: "Each family or lineage had its own burial ground near the dwelling . . . to which the body was carried. . . on a stretcher or in the coffin." At Cautinche one of the cemeteries is close to the spot where the first house was built, and another is near a new settlement made in 1917. See Figure 4, near houses Nos. 16 and 1, and Plate X, Figure 2.

[19] Wooden crosses are also placed wherever a murder occurred or a body has been found.

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

which characterizes male organization. The collective solidarity that women attain rests on the customary relationships among their spouses in the spheres of economic, religious, and political activities. Women of the local group do not assemble for communal undertakings independently of their husbands, except on a small scale for certain subsistence activities. In such cases, their cooperation is not without the approval of their husbands and might even be contingent on certain economic understandings between their respective spouses.

In-married women enter into all the physical arrangements of activities concerning their residential kingroup in an important and practical way, but on a subordinate footing to their husbands and adult sons – and they lack formal organization. But females of the lineage also have a subordinate status, which might indicate that it is not the peripheral position of in-married women to the core of related males which is of sole significance in this regard, but their position as females in a society in which organizational responsibility is traditionally in the hands of men. Women have no official decision-making role in group activities. But they have a significant behind-the-scenes influence on their spouses in certain spheres of community interest and activity. It is their intimate and continual participation in community-based activities during most of their adult life which serves to set them off from females of the patrilineage.

As wives and mothers, in-married women rank higher in the community than unmarried women of the patrilineage, although we have seen that the anomalous position of resident females of the patrilineage makes generalization on this matter difficult. In-married women participate fully in agricultural activities which, though for the most part household-based, at times extend to the entire reservation settlement. They perform the important function of preparing the food served at communal religious, funeral, recreational, and political gatherings, and they participate in other ways. Married women are the principal female dancers at the religious ceremonies, make up a distinct body of ceremonial mourners at funerals, and so forth.

Under the system of matrilateral marriage some of the in-married women on almost any reservation are consanguineal relatives who tend to be married to closely related males of a sublineage. Consanguineal ties between women in this instance are reinforced by the close relationship between their spouses, and they form a tightly integrated segment of the totality of in-married women. It is doubtful, at least in modern times, if this consanguineal bond looms as large as